

The Review.

VOL. X.

ST. LOUIS, MO., MARCH 26, 1903.

No. 12.

MSGR. D. J. O'CONNELL AND THE CATHOLIC UNIVERSITY.

WHEN the rumor went forth from Baltimore last November that Msgr. Denis J. O'Connell would be appointed rector of the Catholic University at Washington, we expressed the hope that Rome would not inflict on that struggling institution a rector "whose past career has not only made him odious to a large element in our Catholic population, but which has also given him the reputation, with the public at large, of a bold and strenuous champion of that Liberalism which good Catholics abominate, while the enemies of the Church fondle and nurse it with a well-defined and all too transparent purpose." (THE REVIEW, No. 1, p. 12).

For once we were disappointed. The nomination has been made. At the same time, however, the University has been placed under the direct supervision of the Sacred Congregation of Studies, whose Prefect, His Eminence Cardinal Satolli, formerly Delegate Apostolic to the United States, writes to THE REVIEW, in reply to a query, under date of February 23rd: "The election of Msgr. D. J. O'Connell to the rectorship of the Catholic University of Washington is authentic, as well as its subordination to the Congregation of Studies. You may rest assured that Msgr. O'Connell will do his best for the success of the institution and to acquire for it universal esteem and satisfaction."

It is not for us to criticize any pontifical measure. On the other hand, however, the immediate effect of the appointment of Msgr. O'Connell has not been such as to enable us to throw off the incubus of our previous apprehensions and to share the optimism of His Eminence, Cardinal Satolli.

In the first place, the appointment has been, as we had feared, widely heralded as a "Liberal" triumph, aye, what is worse, as a

practical reversal of the Holy Father's solemn condemnation of "Americanism."

Thus the St. Louis *Globe-Democrat* on January 14th said :

"In the Vatican world the appointment of O'Connell to the rectorship of the Washington Catholic University is considered a revolution. O'Connell was the trusted authoritative lieutenant of Ireland in Rome. His loyalty to his leader in the support of the so-called Americanism secured him persecution, led especially by Cardinals Ledochowski and Ciasca, both dead. O'Connell was dismissed from the rectorship of the American College and lived seven years in Rome without an appointment..... The present appointment of O'Connell shows decidedly which side the Pope favors. Old hands at the Vatican say the real inwardness of the appointment of O'Connell is that Ireland will soon enter the Sacred College."

And the New Orleans *Picayune*, on January 19th :

"The change in the control of the University is supposed to mean that the liberal element in the Church has at last triumphed and that the institution will hereafter be conducted more in the spirit of American institutions and less according to the ideas of the Church abroad."

And the leading Protestant church paper in the United States, the N. Y. *Independent* (No. 2830):

"His (Leo XIII.'s) relation to the United States has generally been worthy of the growing strength and wealth of the Catholic Church here; and if he were misled for a little while as to the danger of Americanism, his error was not of long continuance and the criticised ecclesiastics are again in favor."

The same widely circulated and influential paper said in its edition of March 5th :

"The whirligig of time is now avenging the men who were condemned for 'Americanizing' the Catholic Church. Monsignor D. J. O'Connell was the rector of the American College for the education of priests in Rome..... Monsignor O'Connell made a famous address at the Catholic Congress in Fribourg nearly ten years ago, in which he expounded the liberal views of Father Hecker, under the term 'Americanism.' He was bitterly assailed for it as a Protestantizer, and removed from his position as rector, and retired to a nominal position in a church in Rome, while the Pope issued a long allocution against 'Americanism.' Archbishop Ireland and Monsignor O'Connell were for a while in discredit, but lately the 'Americanists' have come into influence again."

About the same time the *Record-Herald* of Chicago said :

"Msgr. O'Connell's appointment to the rectorship of the great-

est theological school of the Catholic Church of this country is significant in its bearing upon the educational policy of the Vatican. There has long been a struggle for its control between the Liberals and the Conservatives. It was started as a Liberal institution. Archbishop Keane, its founder, is one of the most liberal of all the prelates in the United States, and was removed from the rectorship some years ago because of his liberal views. Msgr. Conaty, his successor and the present rector, is ranked as a conservative, although he is a broad-minded and progressive man. By the appointment of Msgr. O'Connell, however, the authorities of the Vatican permit the University to return to the control of the faction of the Church which established and has sustained it, and under him its original progressive policy will be resumed."

The Liberal wing of the Catholic clergy and press chimed in with such paeans as these :

The Rev. Joseph R. Slattery of Baltimore, who had just returned from abroad, declared that the appointment of Msgr. O'Connell "was a victory for the Liberal element in the Church and for the party of which Archbishop Ireland is the recognized leader." (Quoted in the *Catholic Columbian* of Jan. 31st).

"This proceeding looks like an act of restitution for the outcry against 'Americanism.'"—(The *Catholic Citizen*, No. 11.)

Again : "Msgr. O'Connell was, if not the head and front, at least one of the leaders of the so-called 'Americanist' element against whom the papal letter on Americanism seemed to be directed. He it was who identified the term 'Americanism' with some of the lessons of Father Hecker's life. He read a much-heralded paper before a Catholic International Scientific congress in Germany, and in this paper he expatiated on the excellence of the American system and its harmonious workings with the Church. Msgr. O'Connell has always been classified as a 'Liberal' in the Church controversies which have been carried on over preferences in this country (*sic!*). The letter on 'Americanism,' which was somewhat of a surprise to American Catholics, was interpreted in some quarters as placing Msgr. O'Connell, Archbishop Ireland, Cardinal Gibbons and any number of good churchmen in a position very close to that of a censured class. However, it appears that those who gave the letter such a significance did not understand Rome"

"It is quite natural that all those who participate in the so-called 'Americanist' or 'liberal' view of Church matters, should see in Msgr. O'Connell's selection a certain approval and commendation. . . . The French abbé who helped to make the trouble by writing

a book with the title, 'Father Hecker: Is He a Saint?'†) may yet be answered affirmatively by Rome."—(*Catholic Citizen*, No. 14.)

All of which ranting led a number of quietly conservative Catholic newspapers, including pretty nearly the entire non-English portion of the Catholic press, to the sorrowful conclusion that—as the *Catholic Columbian* (Jan. 31st) put it—"the hope of making the Catholic University a success has been abandoned, for 'the liberal element,' so-called, is not able by itself to keep up the institution."

It may mitigate the painful impression made by the appointment if we are assured by those who claim to know that it came about in the ordinary way and absolutely lacks the significance given to it by the "Liberal" press. When the trustees of the University balloted for a rector, their first and unanimous choice was Bishop Conaty.*) Their choice for second place by a vote of six to four was Msgr. O'Connell. The third choice was Professor Shahan.

According to the well-informed Rome correspondent "Vox Urbis" of the *Freeman's Journal*, (No. 3632) the appointment of Msgr. O'Connell was "due principally to Cardinal Gibbons, who warmly recommended him, and secondarily to Cardinal Satolli, Prefect of the Congregation of Studies, who acted on the recommendation."

It is furthermore explained that "in the years since Msgr. O'Connell was removed from the rectorship of the American College in Rome because of his identification with the so-called 'Liberal' element and in the period since the papal letter on 'Americanism,' the Monsignor has become an older and a wiser man."

All of which is probably true. Nor will the appointment of the ex-Liberal Monsignor shake any educated and well-informed Catholic in the conviction that the famous doctrinal Brief on "Americanism" stands, that its bearing and consequence has never been exaggerated. But it is a fact that the majority of our people "see in Msgr. O'Connell's selection a certain approval and commendation" "of the so-called 'Americanist' or 'Liberal' view" (words of the *Catholic Citizen*, see quotation above), and the more conservatively minded, who form the vast majority, are less than ever inclined to give the Catholic University that active and enthusiastic support which alone can save it from the fate, pre-

†) Our readers will recollect that this book, directed largely against Msgr. O'Connell, was publicly approved and praised by Cardinal Satolli.—A. P.

*) Msgr. Conaty, it appears, desired to be relieved, chiefly because "his heart was more in diocesan work than in college curriculums" (J. R. Randall in the *Catholic Columbian*, No. 4) and because he felt himself unequal intellectually and as a financier, to the task of keeping the University afloat. (Speaking of both Msgr. Keane and Msgr. Conaty, Mr. Randall [ibid.] expresses his conviction that "there was something lacking in their executive faculties.")

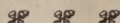
dicted for it in the *San Francisco Leader* (No. 3), of being abandoned as a university and converted into a seminary.

In an apparently inspired letter addressed to the Baltimore *Sun* from Rome and quoted in the *Louisville Record* of Feb. 26th, we read :

"There are hopes cherished here that the new Rector will be able to meet the financial burdens that still bear upon the University and also to provide for the increase of expenditure which the fulfillment of the new projects for the amelioration and enlargement of studies necessarily implies. This will be obtained by the generous contributions of the many friends of Msgr. O'Connell, who have the deepest interest in him and the work in which he engages. It has been one of his special gifts and most noticeable qualities that the sincerity and devotedness with which he gives himself up to his work have inspired his friends with great confidence in him. There is good reason, therefore, to trust that in this new office his numerous friends, lay as well as ecclesiastical, will see to it that the requisite financial resources shall not fail him."

We shall see what we shall see; but we shall certainly *not* see at Washington a great Catholic University after the heart of Leo XIII., so long as the institution is looked upon with even a shadow of justification as a bulwark of that "Americanism" which was first formally proclaimed on Aug. 20th, 1897, at the Fribourg Congress by the glib and resourceful prelate who now succeeds Dr. Conaty as Rector.*)

*) For a historically correct sketch of the Catholic University, its present status, and well-meant suggestions for its improvement, we refer the reader to a paper in the *Grenzboten* of Leipsic (iv. 1902.)



—Mr. Joseph Schäfer, 9 Barclay Street, New York, sends us the first number of the *Christian Mother*, dated April 1903, published by himself with the approbation of the late and the present Archbishop of New York and edited by Mr. P. J. Coleman. The subtitle declares it to be "a Catholic magazine for the improvement of home education." Mr. Schäfer's success with the German *pendant* of this periodical, *Die christliche Mutter*, is sufficient guaranty that he will keep up the standard of this first number of the *Christian Mother* and make it a powerful factor among English-speaking Catholics for the sanctification of the home and the elevation of the standard of American Catholic motherhood. The new magazine, which will serve as the official organ of the Archconfraternity of Christian Mothers in the United States, is to appear monthly at \$1 per annum.

SPURIOUS PIOUS LEGENDS.

(Concluded.)

III. Far from the recent commissions giving the enemies of the Church "a splendid opportunity to attack the Church, and to hold up to ridicule those old traditions on which the Church's most cherished and popular devotions are based"—it seems to us precisely the contrary. Those "most cherished traditions" have already been held up to ridicule by our enemies; and our attachment to them has been taken as a proof that the Church is hostile to modern science and afraid of history. The history of the Breviary and its various reforms, including the one in prospect, are a standing refutation of this charge. And if it be urged that the Church has only taken up this policy because forced by non-Catholic opinion, we answer that even if this were true, the Church (as already remarked) does not care where the truth comes from, so long as it is the truth. But it happens that in the matter of the Breviary, the movement is a purely Catholic one, and one which has been going on for the last three centuries; and if public opinion has been the moving force, it has been Catholic and not non-Catholic opinion that has made itself felt.

Nor does the existence and legitimacy of Catholic devotions depend on maintaining popular beliefs as to the origin of those devotions; so that the explosion of the history, or the reduction of their sources to the invention of the human mind, would reflect discredit on the devotion, or even deprive it of all support. The strictest line must be drawn between a devotion and the dogma on which that devotion rests; and again between a devotion and the historic facts connected with its origin. Dogmas are permanently ascertained truths of revelation; devotions are the workings of human feeling consequent on the appreciation of a dogmatic truth. Devotions may come and go without affecting the doctrinal source whence they spring. Again, devotions rest not on the supposed history of their origin, but on their intrinsic excellence and suitability to the minds of the faithful. Thus the Rosary remains the same, no matter whether St. Dominic invented it or not; devotion to the Sacred Heart is the same devotion, even if, as some have pretended, its first germinal idea is found in the writings of an Anglican divine. The Church in patronizing such devotions, attaches her infallible authority to nothing except the assurance that the devotion in question is consonant with Catholic theology. The story currently believed about its origin may be taken for granted in papal documents issued in favor of the devotion, without therefore committing the Church to any thing thus taken for granted.

Even a claim to private revelation, on the part of the founder of a devotion, remains generally a matter resting on the merits of natural evidence; and a devotion true to Catholic doctrine requires no extrinsic bolsterings to justify its existence.

IV. "Where will this process of destruction end? Will it not pass gradually from the outworks into the inner wards, and ultimately take even the citadel of revelation itself by storm?" We answer, this alarmist cry ought not to be heard from any one who has once grasped the essential difference between the deposit of divine revelation and matters of historic fact concerned with ecclesiastical history. The criteria of the two departments are altogether different. The truths of divine revelation are guaranteed by the Church, and can not come under re-consideration without tacitly abandoning the fundamental principles of Catholicism. Historic facts outside this line are not as a rule guaranteed by the Church, but rest on purely intrinsic evidence. And we can be perfectly assured that, when the Church in one age is prepared to reject any story currently believed in another, this will be only because it is well known that nothing detrimental to Catholic truth is involved in the case.

Besides, it is of the utmost importance to realize the difference between the beliefs disturbed by the Liturgical Commission and those which form the foundations of Christian revelation. The historic apologetics of Christianity have been before the world ever since the days of Christ. The fact of Christ's existence has never been questioned; but short of this, there is not a single point, doctrinal or historical, which has not been the object of attack from the earliest times, beginning with the Jews of the first century, Celsus in the second, Julian the Apostate in the fourth, and so on through the ages till we come to our own times. Of recent years the attack has perhaps been more scientific; but modern discovery has on the whole greatly strengthened the cause. Thus the restoration of the epistles of Ignatius established the Apostolic origin of episcopal authority beyond question, the recovered fragments of Clement strengthened the claims of the papacy; the unearthing of Tatian's Diatessaron has restored the Gospels to the first century; and so on through the list. There never was a time in which the historic side of apologetics was so strong as it is at the present day; nor is there the least need to fear for the future. With the legends we are now discussing, the case is quite different. Most of them are biographical details about individuals; all of them are stories which have obtained currency on the strength of mediæval documents of untested authority; none of them touch the substance of Christian belief or practice. No wonder if among the mass of

historic matter accumulated through the ages there should be much that will stand the test of investigation and also much that will not. Nor are those who realize the spurious character of certain current beliefs, to be looked upon with suspicion, if they are anxious to bring matters to a head, and to thrust into discredit notions, however pious, which are not based on the facts of history. Those who object to this policy—those who wish to maintain the old belief, may devote themselves to producing arguments in its favor. But the Holy Father recognizes that argument and not sentiment is the criterion of historic truth.

V. But is not the Church in some way responsible for the existence of such legends as those whose continuity is threatened by the Liturgical Commission? To affirm this would be little short of unreasonable.

The question really worth asking is: Why in the name of common sense should everything Catholics believe or say or do be made a matter in which the Church is to be held responsible? The Church properly speaking has no positive commission to teach either science or history; and has no more to do with the stories current among the pious than she has to do with the clothes they wear or the food they eat. The Church's business is to deliver what she has received of divine revelation, and to endeavor as far as she can to persuade her members to keep the commandments. We do not mean to say that the Church is limited to this narrow range. Under all circumstances she can, and under some circumstances she must do more. But to imagine that she becomes responsible for every erroneous notion which happens to obtain footing is really too absurd. Nor does it import much if the clergy themselves share these erroneous beliefs. For the clergy are men of their own age, and not of any other; and can not be expected to hold court-martial on every legend of history or error of science. Their work is a practical one, and critical studies must be left to the select few. Nor are specialists under any obligation of making a crusade against the prevalence of such beliefs. If a Catholic likes to believe the exploded legend of SS. Paul and Thecla, or the quest of the Holy Grail, no religious principle can be said to stand in the way of his liberty. It is a question of fact in no way connected with the faith. So likewise if he thinks that St. Dominic was the institutor of the Rosary, why should the clergy interfere, since it does not make the slightest difference where the Rosary came from, so long as it is a good thing in itself?

But of course it will be objected that the clergy introduce such stories into sermons and devotional books, and even shake their heads if they are called into question. We reply that as soon as

it is clear that such stories are not true, no preacher ought to uphold them. But many are still unconvinced of their falsity, and they have a right to their opinion still. The Catholic people are not such fools as to fancy that everything they hear from the pulpit is infallible or part of the Gospel. They know that a sermon is a human work, and are ready to criticize its contents as far as they think themselves able. The idea that things outside the range of doctrine are foisted on the credulity of the masses by a domineering clique, is one which is so far from the truth, since, as a rule, the clergy are only restrained from exploding pious legends rejected by themselves by the fear lest simple minds should be disturbed and demoralized by the sudden removal of long cherished beliefs. What others are thus afraid of doing, Leo XIII. can well afford to do, and the Liturgical Commission is the means by which it will gradually be done.—(Adapted from the *Bombay Catholic Examiner*, vol. liv, No. 5.)



CONSTANCY vs. EVOLUTION.

"Classis et ordo est sapientiae,
species naturae."—Linnaeus.

In his latest essay ("Constanztheorie oder Descendenztheorie," *Stimmen aus Maria-Laach*, LXIV, 1) Rev. P. Wasmann, S. J., imputes to the anti-evolutionists a kind of paralogism. He concludes his introduction somewhat in this fashion:

"As you can not explain to an ignorant peasant the Copernican system, according to which not the sun crosses the firmament, but the earth rotates upon its axis; so the anti-evolutionist can not be convinced that new species may be evolved from old."

Now we have all due respect for the great authority of this learned Jesuit. Moreover, we agree perfectly with all he says in the above-quoted article.

We do not deny evolution. What we deny is the evolution of one species into another species. And we maintain that, at least so far as his present article runs, P. Wasmann himself has neither attempted to prove, nor succeeded in proving, such a transition. If any one is guilty of a paralogism, it seems to us, it is the learned entomologist himself, by perpetrating, what the Scholastics call an "ignoratio elenchi." He first sets up an "anti-evolutionist," as he supposes him to be, and then takes up the gauntlet against the straw man.

"What is a species?" he asks. And the answer is, that we must distinguish a two-fold species:

1. Morphologically, a species is the aggregate of those individual groups whose members agree in the so-called "essential

marks" and are thus distinguished from other individual groups;

2. Biologically, a species is a chain or series of organisms of which the links or component individuals are parent and offspring, or "the totality of beings which have come from one stock."

This latter definition coincides perfectly with A. L. Jussieu's: "A species is the perennial succession of similar individuals perpetuated by generation."

P. Wasmann admits the fixity of species (in its double sense), for the present time at least, in general. But he asserts the mutability of species in the past, and gives as his proof, that also at present there are a few species still in the process of evolution and showing great variability and adaptation to surrounding conditions, e. g., the little myrmicophilous *Dinandra* varies in size and color, according to the host whose guest it is. It is largest as *D. Maerkeli* and reddish-brown in color when with *Formica rufa*, but much smaller as *D. Hagensi* Wasm., and of much higher color when harbored by *Formica exsecta*. As *D. dentata* it is again dark-red-brown and in size between the former two, if it takes up its abode with the *Formica sanguinea*. Finally, as *D. pygmaria*, when found with *Formica fusco-rufibarbis* (a small, dark-colored ant) it is smallest and very dark.

That these four groups are only stations of adaptation appears from the following facts:

1. There are regions where all four species (?) are found with their respective hosts.

2. There are regions where only the *Formica sanguinea* and *F. rufa* harbor guests—i. e., the *D. dentata* or *Maerkeli*, respectively.

3. There are regions in which these latter two kinds have their own guests as above, whilst *F. exsecta* and *fusco-rufibarbis* have *Dinandra* guests in a transitional stage; i. e., in the former case a medium between *D. dentata* and *Hagensi*, in the latter an intermediary between *D. dentata* and *pygmaria*.

"You may answer," says the learned Jesuit: "This is evolution within the species. But what do you understand by species? Systematically (i. e., morphologically) they can not be grouped within the same species. Still worse for you! There are African species of *D. nigrita*, which differ so much from our species that of late Casey has elevated them to the rank of a genus (*Chitosa*); and yet they may be and very likely are but modifications of our *Dinarda*."

P. Wasmann is right, if by species we understand the "systematic species." But when we speak of the "constancy of the species," do we really mean the systematic? Let us first answer another question. How great must the difference of two groups

be, that the compiler of a system of classification may group them as different species? To a student of botany, e. g., there is nothing more surprising than the fact that in analyzing a plant according to different authors, he will find it often very differently grouped. By one author it is declared to be a mere variation; by another, a species; and every now and then he may even find, what is a species with one author elevated to the rank of a genus by another. Whence this confusion? Because the systematizers still disagree on the question what is to be called an "essential mark".

The term "species," morphologically, is very vague, for whether a "mark" is to be called "essential" or "non-essential," depends much upon the individual notion of the systematizer. The terms "genus" and "species," as the systematizer uses them, are like "classis et ordo," which, as Linnaeus says, "sunt sapientiae." No anti-evolutionist understands the term thus in fighting for the constancy theory.

When we employ the term species, we use it in the sense of Jussieu. To explain: "Procreation of offspring is the touchstone of species." Let us give an example from the vegetable kingdom.

If the pollen of one plant be brought upon the pistil of another, three cases may ensue:

1. No embryo is produced; then the two plants belong to different genera.
2. An embryo is produced, but the plant from this embryo is sterile; then the plants belong to the same genus, though differing in species.
3. The embryo produced grows into a new plant capable of reproduction; then both plants belong to the same species, though perhaps widely separated by so-called "essential marks" of the systematizer.

This species it is of which we claim with Linnaeus that "est naturae" and therefore immutable. Such was the definition of species as we heard it from the mouth of Germany's greatest anatomist, Prof. Virchow. It must also have been Flourens' understanding of species when he claimed: "The note of species is unlimited fertility, the note of genus is limited fertility." Such was also the notion of species entertained by most of the great naturalists who fought against the doctrine of the "mutability" of species, notably Cuvier, P. de Candolle, Blainville, Milne Edwards, de Quatrefages, Deshayes, Forbes, Owen, Murchison, Agassiz, Joh. v. Mueller, Rudolf and Andrew Wagner, K. E. v. Baer, etc.

But, once we accept the biological species, what does the controversy amount to? Has the learned P. Wasmann really turned an evolutionist? We think not. Not any more than any one of us who believe in the immutability of the species, not the systematic species of course, but the biological.

U. F. M.

THE DEGENERACY OF THE STAGE.

While the Rev. John Talbot Smith and a few other optimists profess to see signs of an improvement in modern theatricals, such close observers as Michael Monahan perceive in the decline of the Shakespearean drama and the growing popularity of inane comedies and immoral problem plays, indications of increasing degeneracy.

In a recent paper in the St. Louis *Mirror* (No. 4) Mr. Monahan says: "The truth seems to be that Shakespeare is hopelessly antiquated for the present-day theater-going public. . . . Above all things, this public wants to be amused, and beyond all things, it wants to be titilated with the sight of female beauty, more or less undraped. Any one of the numerous theatrical absurdities now on view in New York is better calculated for these purposes than a play of Shakespeare's."

The modern methods of theatrical exploitation lend themselves easily to this form of degeneracy. A look at the bill-boards of almost any large city during the theatrical season tells the whole story. "Evidently the stage is ruled to-day by the Venus of desire. In Shakespeare's time the female parts were commonly taken by young boys. To-day, there is small hope for any sort of play in which a woman of conspicuous beauty or notoriety is not exploited."

Mr. Monahan thinks that we owe this change and perversion of public taste to the Semitic genius which is to-day in control of our stage. Making the largest allowance for the public indulgence in this regard, he deplores the extent to which it is, so to speak, "worked" by the astute persons directing these amusement enterprises. "The hunt is always for a fresh beauty, and as soon as she is secured, the managerial efforts are bent on exploiting her in the most piquantly scandalous fashion. To these efforts the yellow newspapers (he speaks more particularly of New York) cheerfully lend their potent aid. They have formed a close commercial alliance with the business managers of the contemporary 'drammar,' and the result seems to be an all-round demoralization, in which, perhaps, the innocent public suffers most. It is extraordinary how the managerial Semites work upon this feminine idea and what profits they draw from it. All kinds of plays are infected by it, from a chorus spectacle to a 'high class' society drama. Pruriency is no less successful and provocative *en décolletée* than in the fleshings of the ballet. There is a woman now playing at a New York theatre who might well be called 'Madame La Cantharide,' though the piece in which she displays her wantonness is presumed to deal only with persons in correct society. The lady would probably take this as a

high tribute to her 'art'—and if art be subtle indecency, then she is entitled to no less a compliment. There is perfect and unashamed modesty in an undraped statue of the old Priapus, compared with the mincing lubricity of this gowned Aphrodisiac.

"If the stage to-day refuses to honor Shakespeare and turns his bust to the wall, it at least justifies in the fullest degree the ethics of Schopenhauer."

But what are you going to do about it? The managers of the theatres, like those of the daily newspapers, are the panders and procurers of the public. They furnish the public what it demands, provided it pays them, and both the yellow stage and the yellow press pay handsomely. It is the public taste and morality that has got to be reformed if the press and the stage are to be elevated.



"THE DEVIL IN ROBES."

AN INTERESTING CORRESPONDENCE.

The following letters are self-explanatory. We publish them in reply to many queries, to show that it is not our fault if 'The Devil in Robes' still circulates through the mails.

St. Louis, Mo., March, 16, 1903.

Hon. Postmaster General,

Washington, D. C.

Dear Sir :—Some months ago Postmaster Baumhoff promised me to investigate a complaint made by myself and several other Catholic editors regarding the transmission through the mails, from here, of a scurrilous and indecent pamphlet entitled 'The Devil in Robes' and directed against the Catholic clergy. The Rev. editor of the *St. Joseph's Blatt* at Mt. Angel, Ore., just informs me that this pamphlet is still going through the mails. Permit me to ask you if any investigation of the matter has been made and to what results it has led.

Thanking you in advance for the courtesy of a reply, I am,

Very respectfully yours

ARTHUR PREUSS,

Editor and Publisher THE REVIEW.

* * *

Mr. Arthur Preuss,

Washington, March 19, 1903.

Editor and Pub. THE REVIEW,

St. Louis, Mo.

Sir :—I return your letter in reference to the advertising circulars entitled "The Devil in Robes" sent out by the Continental

Bible House of Saint Louis, and have to advise you that about a year ago this matter was brought to the attention of His Eminence, Cardinal Gibbons, and he concurred in the opinion of this Department that to take any action toward excluding the circular from the mails would be to give the publication further advertisement and increased sales. For that reason it is not thought expedient to take such action.

Very respectfully,

J. J. HOWLEY,

Acting First Assistant Postmaster General.

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WAS INGERSOLL A PLAGIARIST?

We find in the *San José Daily Mercury* of March 10th a statement by Sue M. Farrell, with a letter written by the late Col. Robert G. Ingersoll, in which he indignantly denies the charge that he plagiarized his famous "temperance address" from an almost forgotten Methodist preacher, John Stamp. We had reproduced this charge in our edition of Dec. 25th, 1902, from the *Methodist Magazine* (vol. VIII, No. 2), and when Rev. P. Joseph Sasia, S. J., communicated our article to the *Mercury* (Feb. 12th), it brought out the statement from Mrs. or Miss Farrell.

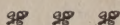
In the undated letter of Col. Ingersoll which she submits, and whose authenticity we have no means of judging, the late prophet of infidelity avers that a temperance lecturer stole something he had said on intemperance in the course of an argument in the Munn trial at Chicago in 1876, and hitched on to it the now famous passage from Stamp,*) as if all were original with the lecturer. Then, he alleges, some half-informed friend claimed the whole thing for him (Ingersoll), and it was printed in Rhodes' and McClure's collection of his sayings, whence it has passed into numberless books, pamphlets, and newspapers. When Mr. J. H. Odell last October showed in the *Methodist Magazine*, from the files of the *Old Methodist Revivalist*, that the picturesque invective forming the substance of that address was written by a Methodist minister in 1841, he was fully justified in charging Ingersoll with plagiarism, and we were equally justified in giving the charge the benefit of our circulation.

Mrs. or Miss Farrell alleges—a circumstance of which THE REVIEW was not aware—that Colonel Ingersoll repeatedly denied the charge and explained how the passage had come to be attributed to him; that he furthermore informed

*) Quoted in full in THE REVIEW of Dec. 25th, 1902.

Rhodes and McClure that the second part of the temperance speech was not his and requested them not to publish it as such, aye, that he went so far as to "commence suit to enjoin them."

What became of this suit and where and when Col. Ingersoll published his denial of authorship, now posthumously brought forth by Mrs. or Miss Farrell; whether he came out with it before or after the real source of the quotation had been discovered,—are points which will have to be more fully explained in order to clear the memory of Ingersoll from the apparently well-founded charge of plagiarism.



MINOR TOPICS.

The Bible in School. Abstracting from the phase of its constitutionality, the *crux* of the question of reading the Bible in the public State schools is its impracticability. We quote the *Independent* (No. 2832):

"The Catholic Truth Society recently asked the New York State Superintendent of Schools, Dr. Skinner, if the Roman Catholic version of the Bible might be read by Catholic teachers in the public schools, where the reading of the Bible was required, and was told that it might. Of course Superintendent Skinner was right; but this illustrates the blundering policy of those strict Protestant religionists who insist that the Bible be read in the schools as a daily religious service. It can breed nothing but quarrels. If the Protestant version is read it will be regarded as a Protestant service which Catholics will object to, and conversely if the Catholic version is read. It is better to have no religious service than to have a quarrelsome one. In an institution for all the people, like the public schools, there is no right or justice in imposing the religion of one fraction of the people, no matter how large, on the other fraction. There have been cases in which, in a school where the children were mostly Jews, they were required to learn and sing Christmas carols. The true rule is, no religious service of any sort in the public school. To say that reading the Bible or repeating the Lord's Prayer is not a religious service, is to say what is not true. Give over the care of religion to the Church."

This is a correct if blunt and incomplete statement of the case.



Patriotism and the Parochial School. Father Burke, the new editor of the *Catholic World Magazine*, in the March number of that periodical endeavors to undo the harm which may have been caused by the uncalled-for attack of his predecessor, Father Doyle, on the patriotic side of our Catholic parochial schools. Without mentioning the article which has met with such severe strictures in several Catholic papers, Father Burke declares that "the parish schools

are far more patriotic and more in accord with American ideas than the public schools." He adds:

"The institutions... that cultivate the great deep principles of religion do contribute more to the enduring nature of our American institutions than any other, and the school that teaches the child these same principles is the great saving factor in our American life. In point of view, therefore, of the highest patriotism the parish schools are away beyond the school that teaches no religion and brings up the child without a knowledge of his God or his duty to his fellow-man."

We wonder what those readers of the *Catholic World* who knew nothing of the change of editorship or the protest of THE REVIEW and other journals, thought of this sudden reversal!



Our esteemed friend and confrère M. J. P. Tardivel of Quebec regretfully announces that he is compelled by ill health to suspend the publication of his staunchly Catholic weekly review *La Vérité* for at least six months. *La Vérité* is now in its twenty-second year, and the terrible grind incident to getting out a weekly "*journal de combat*" single-handed has worn out M. Tardivel's robust constitution to such a degree that his body physician has enjoined a long period of absolute rest as the only means of restoration. M. Tardivel has THE REVIEW's sincerest sympathy in his affliction, and we hope and pray that six months of thorough repose will restore the full measure of his old-time vim and vigor. The number of "fighting editors," *bonum certamen certantes*, on this Western Continent is so small that we can not spare him of of *La Vérité*, who has spent the best part of his life in the defence of truth and justice, and who will, we trust, be spared for many years yet to continue the good work.



Mrs. Margaret Lisle Shepherd, the notorious anti-Catholic lecturer, who falsely claimed to be an escaped nun, died the other day in Harper's Hospital, Detroit, during an operation for malignant cancer of the bowels. Though she knew she was going to die, she did not ask for a priest or spiritual consolation of any kind. Nor did she reveal the mystery of her life. Her last wish was that her body be cremated, which could not be fulfilled, because she did not leave money enough to pay the costs. Mrs. Shepherd was a gifted woman, but she prostituted her talents to the service of the Devil. Her lectures were not only anti-religious but immoral as well. We have always thought that she pandered to the lowest instincts of the masses out of pure greed for money. If that was the case, she failed, for it appears that she died penniless.



Dr. Lyman Abbott says he wants to know everything that is going on in the world, so he reads the daily newspapers; but if he makes no distinction between newspapers, he will know a great many things that are not going on.

